

Pastor Gilbert Lincoln:

This set of instructions and forms
are for your information only.

They are the instructions and forms
used by the members of the FLOW
CHART NETWORK.

L.C. Card
NUMBER



Author:
(Full Name)
Title:

Place:	Publisher:
Date:	Edition:
Series:	

INSTRUCTIONS FOR FORM FOR MEMBERS OF THE CHART FLOW OF ST. MATTHEW MINISTRY
Matt. 25:36

NAME OF CONTACT, AND DATE, AND STATUS:

Please record in the first block the name of the "contact" who you have discovered to be SICK, HOSPITALIZED, or SHUT-IN. On the line beneath the person's name record the date of the day the person was entered on your form. On the line beneath the date record the status of the person, by this we mean one of three words: SICK, HOSPITALIZED, or SHUT-IN.

Note: SICK should mean that the person is at home or somewhere other than a Hospital, Nursing Home, or in Institutional Care.

HOSPITALIZED should mean that the person is in a Hospital, Nursing Home, or under Institutional Care somewhere.

SHUT-IN should mean that the person is unable to get out and the reason might have to do with a handicap as well as an illness and that it probably will be for a much longer duration than in the case of a person who is sick.

ADDRESS & PHONE NUMBER:

Please record in the second block the address, so far as you can ascertain, and the phone number of where the person is presently located. In some cases this would be at home, or friends home, or hospital, etc. Be careful in receiving this information because visits made by members of the ST. MATTHEW MINISTRY will be based on this information.

MCC MEMBER?

This could prove helpful information especially for members of the Ministry who might not know personally the person.

SOURCE OF YOUR "CONTACT":

Record in the fourth block the name of the individual who first told you about the contact and provided you with the information on the whereabouts of the 'contact'. This might prove helpful later if you can not find the "contact" where they are suppose to be.

to be
the entire block meeting term to you can not find the "source" where they are all those
the source and blockage you with the information and the membership of the source.
Record to the center block the name of the individual who they got you from

SOURCE OF YOUR "COMPLAINT":

who with you know reasonably the reason
this center block meeting information especially for members of the military

WCC MEMBERS

of the SL "WILLIAM MINISTERS" will be based on this information
category to locating this information because after we all members
cases this month be at home' or things home' or hospital' etc. be
and the home where of where the reason is basically covered. In some
these record to the record block the address' so far as you can ascertain'

ADDRESS & HOME

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CLIR DHC Grant 2026-2028

together information from to the case of a person who is sick
and the reason why they are hospitalized is the reason
and the reason why they are hospitalized is the reason
SICK-IN should mean that the reason is that to be out
other than a hospital' indicating home' or in institutional
note: SICK should mean that the reason is at home or somewhere

at this we mean one of three words: SICK' HOSPITALIZED' or SICK-IN.
You know. On the time research the date record the address of the person
the person's name record the date of the day the person was entered on
discharged to be SICK' HOSPITALIZED' or SICK-IN. On the time research
these record to the center block the name of the "source" who you have

NAME OF PERSON WHO IS THE SOURCE:

<https://archive.org/details/2174.01.22>

FLOW CHART PROGRESS:

In the fifth block you will find three terms. Pastor, Church Office, and Flow Chart. If you obtain your information on the "contact" from another member of the Flow Chart Ministry (Jim Jarman, Warren Smith, Ellen Pollock, or Don Thienpont) you can safely assume that the Pastor and the Church office has been contacted so you need not record anything in those areas. If your source of information does not come from a member of the FLOW CHART MINISTRY then it becomes your job to contact the Pastor and the Church office and to inform the next FLOW CHART MINISTRY person that you have contacted the Pastor and the Church Office. On the form you record the date you made your contact with the Pastor, Church Office, or Flow Chart Ministry person next to the term...in this way your record indicates you have made your follow through and when you made it.

COMMENTS:

If you visit or know any special bits of information that might prove helpful to you or to the people you contact you record it here. If patient is dismissed or gets well and no longer needs the attention of the ST. MATTHEW MINISTRY you might record this if you are aware of it.

The chart forms ARE to be handed in to Jim Jarman as soon after the first of each month as possible. These become part of the Church records and the Pastor's property.

[illegible]

FROM CHARL BROCKESS:

NAME OF "CONTACT", AND DATE, AND STATUS.	ADDRESS AND PHONE	MCC MEMBER?	SOURCE OF YOUR "CONTACT"	FLOW CHART PROGRESS	COMMENTS
Ms. Lisa Carminitti 9/16/76 HOSPITALIZED	(No phone) 625B SETON HALL ST. VINCENT'S HOSPITAL 7th. Ave. & 11th. N.Y., N.Y. 10011	No	Angie Traverzo member of MCC/ NY and friend of Lisa.	Pastor: 9/17/76 Church Office: 9/17/76 Flow Chart: <u>ELLEN</u>	Brought Sacraments Daily. Visited Daily. She was released 9/29/76
ms. Ethel Morgan 9/30/76 "Shut-IN"	420 W. 19th St. Apt. 15E NY, NY 10011 691-9254	yes	WARREN	Pastor: 9/30/76 Church Office: 9/30/76 Flow Chart: <u>ELLEN</u>	SICK, possible HEART TROUBLE. All members OK Flow Chart Being Phone'd. Visited.
				Pastor: _____ Church Office: _____ Flow Chart: _____	
				Pastor: _____ Church Office: _____ Flow Chart: _____	

— This is a sample ENTRY ON FLOW CHART FORM !!
This form is USED BY MEMBERS OF THE FLOW CHART NETWORK.

ВТОМ СНАЧ: ЕГЕН
 СНАЧ ОФИС: 8119/38
 ВЗРОД: 8119/38

ETON CUSLF: ~~SECRET~~
 CUSLFR OFFICE: 817319
 BSAOOL: 817319

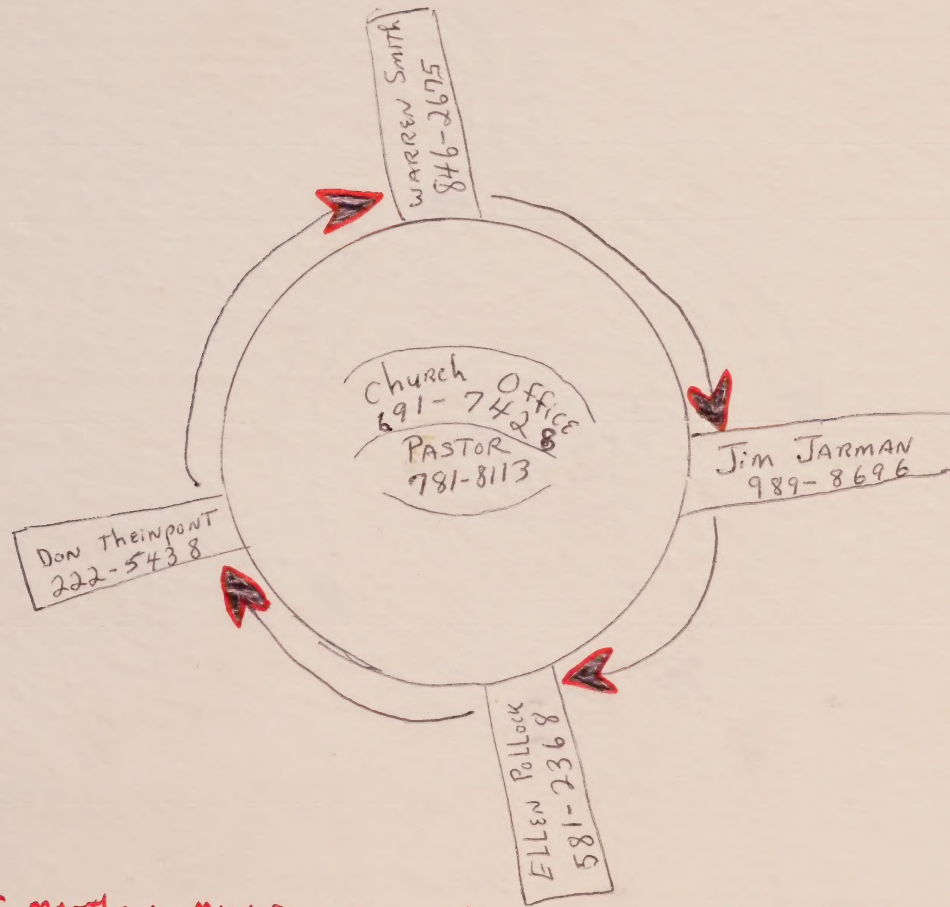
2001-10	Pd-1724	
" "	Nd, Nd 10011	
1970	Nd, 12E	
2. 1st 1st morning	H30 m. 1012L.	252

NOTHING

Wounded. Killed.
OK from control being
1600 p.m. All well
Zick. 622 p.m. H.

71W TAKWIN FOR OCTOBER 1910:

THE ST. MATTHEW MINISTRY FLOW CHART NETWORK



MEMBERS OF THE ST. MATTHEW MINISTRY FLOW CHART NETWORK ARE: JIM JARMAN; ELLEN POLLOCK; DON THEINPONT; AND WARREN SMITH. TIE IN IS MADE WITH PASTOR AND CHURCH OFFICE. YOU ALWAYS KEEP THE CHART FLOWING BY MAKING YOUR CALLS CLOCKWISE. THE FIRST PERSON TO HEAR OF A "CONTACT" CALLS NOT ONLY HIS/HER FLOW CHART MEMBER NEXT TO HIM/HER BUT ALSO THE PASTOR AND THE CHURCH OFFICE.

Pastor Gilbert Lincoln:

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are only for your information.

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used by the CHURCH OFFICE only.

L.C. Card
NUMBER



Author:

(Full Name)

Title:

Place:

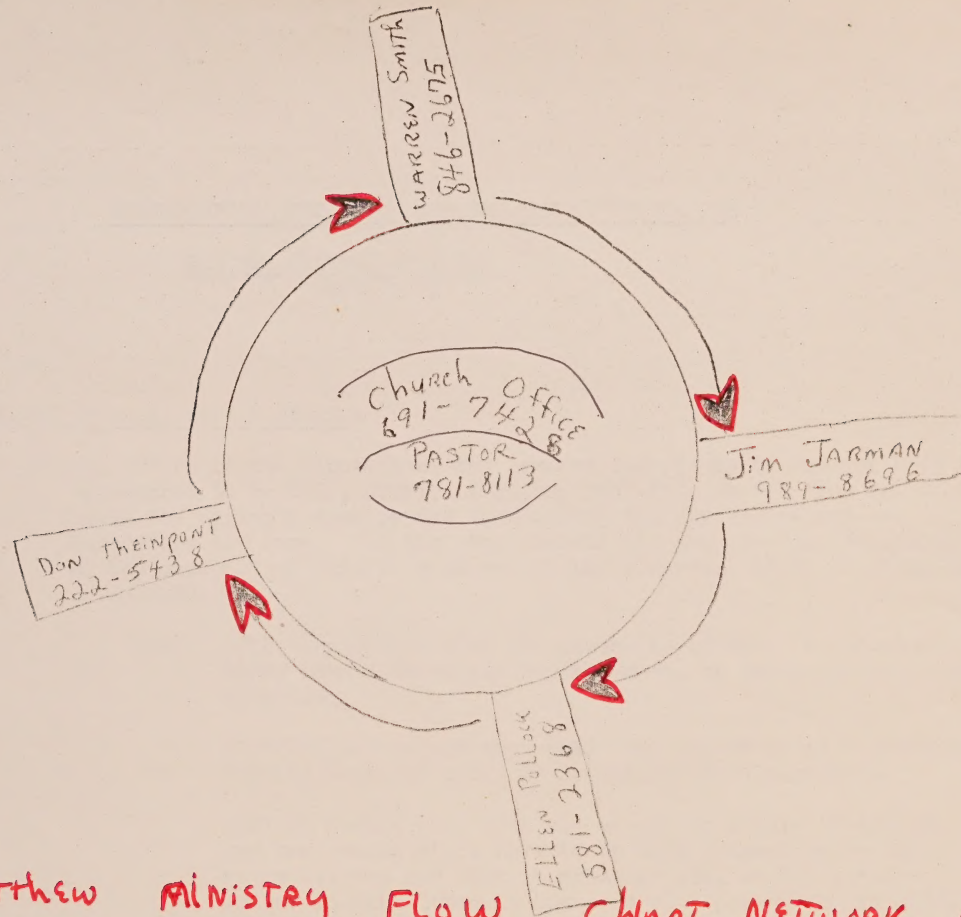
Date:

Series:

Publisher:

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THE ST. MATTHEW MINISTRY FLOW CHART NETWORK



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CLOCKWISE. THE FIRST PERSON TO HEAR OF A "CONTACT"
CALLS NOT ONLY HIS/HER FLOW CHART MEMBER NEXT TO
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INSTRUCTIONS FOR FORM FOR THE CHURCH OFFICE FOR

THE ST. MATTHEW MINISTRY

Matt. 25:36

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ADDRESS & PHONE NUMBER:

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HOW GAVE CONTACT:

Please record in the third block the name of the person who gave you the

information on the person who was SICK, HOSPITALIZED or SHUT-IN. If your information came from the sick, etc. person themselves then record in that block the name of the person which appeared in the first block...their name simply appears twice. If the person is a member of the FLOW CHART SYSTEM record the name of that person from the system who fed you the information. If it is the Pastor who first informs you then place the Pastor's name. And so on. Who ever first told you the information you record their name in the third block.

COMMENTS:

Please record in the fourth and last block the following information.

The name of the person in the FLOW CHART SYSTEM who you have called to inform about the contact. Please note here. If the person who first informed you of the contact was either: JIM JARVIS, WARREN SMITH, ALLEN HOLLOCK, OR DON THIGHPPOINT then you do not call a member of the flow chart...the flow chart system is already being alerted and a call from you would only be a second call. If however, the person who told you about the contact is not a member of the FLOW CHART SYSTEM and the contact person is not already on your list then please call any member of the FLOW CHART SYSTEM you can reach. You need only reach one member of the FLOW CHART SYSTEM. The FLOW CHART MEMBERS will be responsible for contacting the Pastor, unless by chance you have already informed the Pastor before you reached a member of the FLOW CHART TEAM. If you have already informed the Pastor the fact should be told to who ever you call in the FLOW CHART SYSTEM so that the Pastor does not get a second call about the same contact.

Please also record any other comment in the fourth block that you might think helpful. Such as what is wrong in the persons case, are they members or friends of the Church, do they need anything, etc.

Note: Please add any names on this FLOW CHART FORM to the Church Bulletin. Please understand that you are an anchor in this program and without your careful support the program will grind to a halt.

NAME OF CONTACT DATE & STATUS	ADDRESS & PHONE NUMBER	FLOW CHART CONTACT	COMMENTS
MS. LISA CARMENITI 9/15/76 "HOSPITALIZED"	625 B SETON HALL ST. VINCENT'S HOSPITAL 7th AVE. & 13th STREET N.Y. N.Y. 10011 (NO PHONE)	JIM JARMAN	Other members of the ST. MATTHEW MINISTRY HAVE BEEN INFORMED AS WELL AS THE PASTOR. DAILY VISITS BEING MADE. She has possible M.S. Dismissed From Hospital on 9/29/76.
MS. Ethel MORGAN 9/30/76 "Shut-in"	420 W. 19th ST. APT. 15E N.Y. N.Y. 10011 691-9254	JIM JARMAN	Other members of Flow Chart ARE BEING CALLED. I TOLD PASTOR. possible HEART trouble. Being visited.

— This is a sample form for church office use —
ALONG WITH A SAMPLE ENTRY!!

P.O. Box 122
Ansonia Station
New York, NY 10023
May 14, 1976

To whom it may concern:

Donald Thienpont has asked me to write a letter recommending that he be considered for appointment as an exhorter in Metropolitan Community Church, New York. This I am very happy to do.

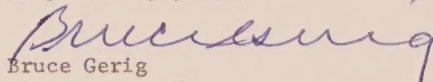
I am sure it is quite evident to all, including myself, who are dedicated to MCC-NY that Donald is committed in a wholehearted way to the work and mission of our church. I have observed that he has spent many evenings and hours in the past involved in and contributing to the church's activities, giving far beyond the time and energy of most of our parishioners.

Second, it has been my privilege to serve with Donald on the Men's Rap Group Steering Committee, since April of this year; and I have found him to be a most valuable member on this committee. Donald is not only willing to take on responsibilities for tasks that need doing, but he always carries them out speedily and with competence. He took initiative on his own at one point to write up a proposal for improving MRG, from which the committee took ideas. He has always contributed actively in our committee discussions.

Third, I feel there are many fine qualities about Donald as a person. He gives evidence in his life of a real love for God and for others. He is responsive to others' ideas and needs and is willing to learn. He is friendly and outgoing. He is articulate and writes well. He is willing to do the "little tasks" (like laying out the hymnals every Sunday) which though carrying no glory need badly to be done and are important in any congregation. He is, in short, the kind of backbone person that any church would cherish to have.

I hope for these reasons that a full consideration will be given to giving Donald an expanded service in MCC-NY.

Respectfully yours,


Bruce Gerig
Member, MCC-NY

CONFIDENTIAL

160 W. 71ST STREET

APT. 15 E

NEW YORK, NEW YORK 10023

To: The Mcc Board ^{Thurs 20 May 76}
Re: Don Thienpont

Don asked me to write a letter of recommendation for his exhorter candidacy.

I have known Don for over 3 years, primarily at GAA. He was a very active worker and helped them when GAA needed physical brawn. He always seemed to follow thru on assigned tasks.

When he embarked on a assignment, he usually was very dedicated to it and put in much time + effort.

Much love

Fre

I don't have a copy of this letter - please let me have it back and I'll copy it.

281A Henry Street
Bklyn, NY 11201
June 8, 1976

Dear Rev. Lincoln,

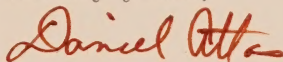
I promised Donald Thienpont that I would write a letter recommending him for exhorter in MCC-NY. We've spoken about it and my procrastination in this matter has been purely accidental. I find, to my surprise, that almost everyone I meet finds him unsuitable for the job. I haven't heard any positive statements from anyone. They keep referring to Don's disastrous Lentan meditation, shake their heads and look dismayed.

I support Don's right to try out for exhorter. He is a warm, personable, hard-working individual. and his thoughtful consideration for others was, in fact, the first thing that drew me into MCC. Nobody gets along with everybody, of course, but he's always around with a warm smile and a handshake to greet new visitors and old. Some of our staff at present do not do this.

He needs guidance and support and prayers in order for him to find out just where he fits into MCC, but I believe in his potential and in his capabilities. It is up to us to help tap those resources and find out where they go, not build a wall around him and say "no!"

I still believe he can give a good "talk" and with the proper instruction and work he will be good for MCC-NY.

Sincerely yours,



Daniel Attas

For persons applying for the Internship Program after 3/1/76:

I have carefully read the above prerequisites and agree to work within the scope of these requirements as God helps me to:

Donald M. Thienpont
(Name of person)

11/JUNE/76
(Date)

(Witnessed by the Pastor)

(Date)

For persons presently in the Internship Program before 3/1/76:

I have carefully read the prerequisites and agree to work within the scope of these requirements as God helps me to:

(Name of Intern Minister)

(Date)

(Witnessed by the Pastor)

(Date)

Note: Present Intern Ministers will fall under these prerequisites at the time of their renewal by the Board of Directors.

This statement of prerequisites must be signed before any appointment by the Board of Directors becomes official. A copy is maintained by the Pastor, the Clerk of the Church, and the Intern-Minister.

12 July 1976

I have received application from DONALD M. THIENPONT to become an Exhorter of MCC/NY, and nominate him to you for approval.

He has provided me with letters of recommendation, transcripts and discharge papers as I requested. We have spoken of the matter several times over the last several months, and I am satisfied the step he proposes to take is for his good and the Church's.

Don has prepared application to New York Theological Seminary and Empire State University for work in their program for ministerial students of minority groups. That seems to me at this time to be the wisest course for him to follow: later, if necessary, his educational plans can be revised or amplified.

His work at MCC/NY, undertaken at my request, has included serving as my own liaison to the Men's Rap Group. That role will be discontinued because of decisions and developments in the Group itself. He has also undertaken to provide for the ushering-greeting people before Sunday service and has done well at that. For the hospitality suite on July 11th he prepared a really fine lighted map showing locations of UFMCC work in the world. And he has busied himself helpfully in many other aspects of Church life.

I am aware that several persons have indicated they do not think he is very mature. On the basis of what they have said to me and the details they have adduced to me, I believe their judgments are hasty if not lacking hopefulness and charity. I have spoken with Don about his boyish exuberance and sometimes adolescent sense of humor. I can think of more disabling characteristics in Church leadership.

It is my opinion that his purpose is clear and steady and that he should be given opportunity to enter upon Exhortership both to test his vocation and to acquire some of the basic learning necessary to ministry. For the time being I would like him to continue supervising the ushering-greeting before service. Other duties I would like to decide upon after conferring with him and with other Church leaders.

Sincerely,

Gilbert H. Lincoln, Pastor-designate.

1 March 1976

dear Don

Thanks for the papers you gave me last night. I am preparing a file under your name, and will put the papers there. Such files are for my exclusive use, and will be left for my successor in office.

Will you please provide me a transcript -- or Xerox of one -- of your highschool work, a Xerox of your discharge paper, and three letters of recommendation: one from a former employer/supervisor (one with whom you worked for some considerable time), another from someone in MCC/NY who knows you and the Church well, and a third from anyone you like.

Those letters need not be elaborate or long. They need only say that the writer is aware you want to test your sense of vocation in ministry to see whether you will or should make a commitment, and should tell me what the writer thinks of you in that situation, and the basis of acquaintance from ~~xxx~~ which the writer speaks.

When I have those papers, you and I will have one or more conversations. And in due course, if the way be clear, we will decide about going to the Board of Directors to ask approval of Exhorter-candidate status. I do not expect that will happen, however, for four to eight weeks; it may; but that is about the time I suppose we'll need.

You have my prayers and my personal support as you seek Heaven's guidance.

1 March 1976

Dear Don

Thanks for the papers you gave me last night. I am preparing a file under your name, and will put the papers there. Such files are for my exclusive use, and will be left for my successor in office.

Will you please provide me a transcript -- or Xerox of one -- of your highschool work, a Xerox of your discharge paper, and three letters of recommendation: one from a former employer/supervisor (one with whom you worked for some considerable time), another from someone in BOW/RY who knows you and the Church well, and a third from anyone you like.

Those letters need not be elaborate or long. They need only say that the writer is aware you want to test your sense of vocation in ministry to see whether you will or should make a commitment, and should tell me what the writer thinks of you in that situation, and the basis of acquaintance from which the writer speaks.

When I have those papers, you and I will have one or more conversations. And in due course, if the way be clear, we will decide about going to the Board of Directors to ask approval of Explorer-candidate status. I do not expect that will happen, however, for four to eight weeks; if any; but that is about the time I suppose we'll need.

You have my prayers and my personal support as you seek Heaven's guidance.

donald m. thienpont

83-35 81ST STREET, JACKSON HEIGHTS, NEW YORK 11372

Dear Rev. Lincoln

Let me preface my resume with a breif comment on why I would like to become an Exhorter, and what I feel my ministry may accomplish, and what I feel I may get out of this endeavor.

First I feel that there is much more that I can do both for myself and for God. I know that there is more that I can do for other people, and I feel that I must learn more about the needs, wants hopes, and fears.

I feel that I would like to be able to return to God's people that support that I recived at a time when I needed it most.

There are many things that I could say that I would like to minister to, but in fact, I have made no goals. Goals would seem to be self defeating at this time.

Perhaps most telling is what I expect to get out of this endeavor, and that is a deeper understanding of my own faith, and an inner peace. I hope to be able to help other people in a close and personal way, And beyond this I hope that I have no other expectations. I seek an easy gentle grace, and anything beyond that is a blessing.

Sincerely,

Donald M. Thienpont

donald m. thienpont

33-35 81ST STREET, JACKSON HEIGHTS, NEW YORK 11372

304 West 102nd Street

New York City, New York 10025

(212) 222-5438

Born in New York City 5 June 1948 of Helen May and Marcel C. Thienpont

Lived in Merrick, New York from 1950 - 1975, except for the time spent in the Navy.

I attended North School in Merrick, The Merrick Avenue Jr. High School, and the Sanford H. Calhoun High School on State Street in Merrick, N.Y.

I graduated from High School with a special endorsement in Industrial Arts in June of 1966.

I joined the US Navy in September of 1966 and went on active duty in December of that Year. I served with aircraft squadrons in Seattle, and San Diego, and on Air Craft Carriers based in San Francisco and San Diego, operating in the Tonkin Gulf. I attained the rank of Petty Officer Third Class, in the Comessairy Department, and Recived a General Discharge under Honorable Conditions, on account of my homosexuality.

After I left the Navy I worked on several different jobs and these will be found listed on the next page. I remained active with the Boy Scouts both before and after my service, and was an assistant scoutmaster and a Neighborhood Commissioner.

In the church (Community Presbyterian Church, Merrick, N.Y.) I was an occasional worshiper, and did some work with the membership committee. Durring my time in the Navy I attended church regularly, and taught in the Sunday School at the Miramar Naval Air Station.

In 1971 I attended a Broadcasting School, and was somewhat dissapointed with the results of that endeavor. I Hold an FCC Third Class Commercial locense with a Broadcast endorsement, which is in need of renewal. My own recording studio makes some occasional money, and I am looking for it to be able to support me eventually.

I am presently employed by the Zionist Organization of America as Building Maintenance Person, at a salary of \$175 weekly. Contact Miss Helen Silver at ZOA House 4 East 34th Street, New York City, New York 10016 Tel: (212) 481-1500. I have been so employed since 29 December 1975, and these people are presently un-aware of my homosexuality.

Previous to this I did some seasonal work for the Arnex Watch Company at 48 East 48th Street, In New York City, New York 10017. I was employed as an assembler of LED watches at a salary of \$125 weekly. Contact Mr. Uve Konigsberger, I have forgotten the telephone number, but it is listed. I worked here from the later part of November to Early December 1975, and they were not aware of my homosexuality, as far as I know.

During October I worked for the Donnar Gardens Company of 33-35 81st Street, in Jackson Heights, New York, as an assistant superintendent, at a salary of \$198 weekly plus room and utilities. The superintendents name is like a can of Italian alphabet soup gone mad, suffice it to say that we call his name Ricky. I left this job because they expected me to be on the premises 24 hours a day, five days a week.

Most of my job experience is with the Bellmore Merrick Central High School District on Meadowbrook Road in Merrick, New York 11566. The telephone number is (516) 826-2200. I was employed as a building Custodian at a salary of \$160 weekly. Contact Mr. Ellinger, Superintendent of Buildings and Grounds, who did not know I was gay. or Mr. Fred Sacco, Head Custodian at Merrick Avenue Jr. High School who knew that I'm gay. September 1970 - June 1971; September 1972 - April 1973; September 1973 - April 1974; September 1974 - September 1975

I also have good work experience with the Good Humor Corporation of 222-99 Braddock Avenue in Queens Village, New York, Telephone (212) SP6-1500.

April 1972 - September 1972, Salesman \$190 weekly, Lindenhurst Branch
April 1973 - September 1973, Route Supervisor, \$175 Weekly, Lindenhurst Branch
April 1974 - September 1974, Salesman, \$260 weekly, Lindenhurst Branch
April 1975 - September 1975, Supervisor, \$5.50 hour, PT, Queens Village Branch
All management personnel knew that I was gay. Contacts:
Mr. Clifford Kastner, District Manager
Mr. Carl Prell, District Manager
Mr. Robert Fallon, Branch Manager

In addition to this formal employment, I am the owner of TIGER PRESS. I doesn't make much money, but maybe that is because I don't do much work with it. The Church should keep in mind that any time they can provide a place to put this press, that I am will to make an out right gift of it, and the equipment that goes with it.

I am also the owner of Don Marcel Enterprises, which is a sound recording concern that I am in the process of assembling. With this I hope to make a very fine income, and perhaps even be able to hire an employee.

I am happy to explain to the Committee the history of American oil control
from 1914 to 1945. I was born in 1914, and I have been active in
the oil industry since 1932. I have been a member of the American
Oil Control Committee since 1932, and I have been a member of the
American Oil Control Committee since 1932.

My first job was in the oil industry in 1932. I was born in 1914, and I
have been active in the oil industry since 1932. I have been a member of
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I have been active in the oil industry since 1932. I have been a member of
the American Oil Control Committee since 1932, and I have been a member of
the American Oil Control Committee since 1932.

In addition to my work in the oil industry, I have been active in
the oil industry since 1932. I have been a member of the American Oil
Control Committee since 1932, and I have been a member of the American
Oil Control Committee since 1932.

I have been active in the oil industry since 1932. I have been a member of
the American Oil Control Committee since 1932, and I have been a member of
the American Oil Control Committee since 1932.

Long ago you said "Don't look back:
Something may be gaining on you!"

Sure'nough, it was. And now has
passed ...

Just felt friendship requires me to
keep you informed of the big things
in life —

Love
Pappy



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 9, 1988

Rev. Gil Lincoln
129 Hendrix Street, #4
West Columbia, SC 29169

Dear Gil:

I'm always disappointed when I have to write a clergy in our denomination a letter concerning their status as clergy within the Fellowship.

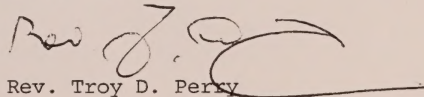
Gil, I hate that you have been so out of touch with the Fellowship that you don't know what the regulations are concerning credentialing. As you know, you retired from the active ministry of our denomination. You then immediately became pastor of a break-away congregation from the UFMCC.

I have in front of me an article where you are quoted as saying that you had left lots of broken glass along the way in your dealings with our Fellowship. I agree with that.

Retirement from an organization does not mean that you can come back, withdraw your retirement, and especially after not having your ministry certified for the past few years (as required by the General Conference). Because of non-certification, we accepted your action as a de facto resignation from the UFMCC.

I pray the Lord will bless you in your future endeavors.

In Christ,



Rev. Troy D. Perry

TDP/fkz

cc: C.C.C.C.
Ms. Mary Moore

The Reverend Troy D. Perry, Founder

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Reverend and dear Troy

Thanks for your letter of June ninth. It's been a very long time since I heard from you! Though you didn't say you're well and happy I want to take that for granted because you have been very important to me for many years. You still are. Your well-being matters to me as it does to so many other people.

Your letter did not invite a reply, I realise. There's not a single question mark in it. And you do not indicate who are the "we" who have accepted my "action" and have come to such an astounding conclusion. But the letter does require response. And you own it since you signed it. So I reply to you. (There are a few others whom I want to have my self-statement, lest they misunderstand and feel their friendship has been ignored or betrayed. I trust you'll understand my sending them a copy for their information about me at an important crux.)

My initial impression of your letter was one of over-kill, as though someone had swatted a fly on the wall with a hammer: end of fly to be sure! but what about the wall? Surely there's a simpler, tidier way to be rid of a pest? Actually I had simply asked Nancy Wilson for the always-heretofore-sent clergy identification card to facilitate my visits to persons in hospitals and prisons. But lo! and behold! after hearing of "papers" being circulated (and not at all confidentially, since I heard of it here) the response proves to be that I had *de facto* resigned from the Fellowship!

"My God!" I wondered. "Is this 1984? Do I have the wrong calendar on the wall? Am I losing ability to read?"

Of course your meaning was entirely clear, that I'm to have no further part in the ministry of the UFMCC. But there the clarity ended. Not only did you neglect to say who, or what agency of the Fellowship, by what process had come such a shocking conclusion, but the considerations you adduced were garbled (to put it charitably), plain misstatements of fact. So my second impression is that someone has grievously misled you, Troy. Not least in leading you to imagine I had made any move at all "to come back," to "withdraw ... retirement:" that's arrant nonsense.

I owe it to you, to the Fellowship, and to myself to set the record straight, and the purpose of this letter is to do so. You, or powers-that-be, may nonetheless want me to have no further part in the ministry of the UFMCC. If that's so, you need only declare it simply and directly. I've never yet said "No" to you, have I? And we both realise full well that neither in this world nor the next do people get what they want by ignoring or distorting factual reality.

So, the facts:

Fact #1: is that I requested and was granted status as honorably retired in full compliance with the By-laws and practice of UFMCC. *De jure*, so to speak. Those By-laws confirm to those retiring the status, as license or ordained, they held at the time of retirement. Nothing is changed but the expectation that such persons exercise that license or ordination in an approved or approvable work in or for the Fellowship. It would appear that apart from disciplinary proceedings in compliance with those same By-laws the CCCC would have no further concern with the individual other than whatever Christian fellowship and ordinary human interest might call for. In fact one member of that Committee has maintained a friendly and thoroughly agreeable correspondence with me. Neither *de facto* nor *de jure* can retirement and resignation be construed as the same thing or at all equivalent.

Fact #2: I requested that status as retired precisely when and precisely because the Metropolitan Community Church of which I was already the duly elected and installed Pastor broke its commitment to me and seceded from the UFMCC. Now, in the view of some, that might seem to have called for my resignation of the pastorate of that Church, and at once. So it might have done, but that I thought then (and still think) that office-bearers and authorities under the Fellowship had also broken their commitment not to seek revocation of the Church's charter while I strove with local people to work out a realistic plan to repay the Church's delinquent tithes. I did not think then, and I do not think now, that an unavoidable delay of one month in my arrival in Columbia to begin that effort exonerated them of their undertaking. And I did not think and still do not think it was necessary or even decent to decline to communicate because the Fellowship's attorney (allegedly and unqualifiedly) said not to do so. My God! did someone fear they might be about to be sued in a court of law?

You know all about that, Troy, because I wrote to tell you so in letters from May 1986 through May 1987. To refresh memory: in the first of those I told you I was going to St Jude MCC first of all to work with them to get the delinquent tithes paid; and second to avert secession. In the last of them I reaffirmed as strongly as I could my commitment and loyalty to you and the UFMCC and my firm purpose to work for reconciliation. You did not reply, and I did not expect you to do so because I was not trying to recruit you to serve my purposes, bear my responsibilities: I was precisely "reporting." I was striving to undo the damage done when District leadership, at spring Conference 1986, in Nashville, moved the Conference to suspend a charter and expel a Church.

In no sense whatever did I "immediately" become "pastor of a break-away congregation from the UFMCC." I stayed where I had been called, tried to accommodate my ecclesiastical status to my life-position, and continued to try to achieve reconciliation. A year later, November 2, 1987, when it had become apparent that I could by no means succeed in that, I did resign the pastorate of St Jude Church. Shortly thereafter some people who also resigned from that Church organised a new congregation, and asked me to serve them as pastor for a year. They resolved that during that year they would remain independent while they worked together and

privately to overcome the hurts and disappointments they had sustained. They also resolved to seek communion, not denomination affiliation, with other independent Churches serving gay people in the South. (And, Yes, some of those Churches and the people in them had endured their own disappointments and difficulties in trying to work with District.) The congregation I serve, The Community Fellowship Church of Columbia, simply are not confident of welcome in UFMCC at this time, and they choose not to risk rejection (again, as they see things).

Fact #3: In response to what you say you "hate," that I have been "so out of touch with the Fellowship," you need to know that that simply is not so: I am a corresponding and contributing member of a Metropolitan Community Church, and I am in correspondence with a member of the CCCC. And I have exchanged letters with the Clerk of the Board of Elders a few times, and with the Church Services Department to ask for a new (1987) copy of the Directory. What is true -- and I lament to say it -- is that since autumn District Conference here in 1987, the very weekend after the Church received a telegram revoking charter and then voted to secede, I have not received any communication whatever from District, not even notice of the time and place of Conferences! I did, of course, receive information about registration and accommodations at the Miami General Conference, but, as happened in 1985, my employer reneged on the promise to give me leave from work to attend; and neither my creditors, my dog, nor I could afford the expense and the loss of income. Bob Harmon did get to attend for a day or two (though I don't think he registered) because he could attach that stop to a business trip. But I was an office-bound comptroller, and did not have that option. Incidentally: within one month from that General Conference I was fired from work by the same people who had contrived the secession, and they have since dismissed Bob, too.

Can you see why what you imply was my own fault or failure for being out of touch seems to me to be really being cut-off by what other people did and did not do? You may agree with my plain-spoken Mother that my judgment calls have been poor or foolish; but she does not, and you are not entitled to suggest that I have not done all I could to dig out from under the consequences. If you don't yet realise, presently you will, that that at 58 and 59 one cannot simply pick up and move out as he might have done thirty years earlier.

In any case, this is the critical point: No one at any time or in any way communicated to me that I was derelict in any duty to obtain a certification of my credentials or of my status in (or on the edge of) the Fellowship.

Fact #4: On the contrary the Fellowship certified my credentials no less than three times, four if you count that meeting so long ago with the Board of Elders in Akron, and not counting at all the regular listing in the Directory and the rolls of General Conferences. How often is enough? I ask. When is done finally and fully done? And how on earth is one to know if he isn't told?

To whatever extent words mean anything, UFMCC certified my credentials when it accorded licensure, approved ordination, and allowed retirement. To be sure, anyone or any group may want to review and reconfirm previous work,

may even have misgivings or mistrust about that work and want to do it all over again. OK. No problem. But they can hardly be accusatory when they don't obtain the cooperation they did not ask for, can they?

I remind you, I don't know who is the "we" who came to the astounding and insupportable conclusion that I had by any "action" *de facto* resigned from the UFMCC. The truth simply is that I am a fully certified retired ordained minister of the UFMCC. It is a lie, a deliberate distortion of fact, to say that I have by any means resigned. Only personal animus could possibly prompt the wish to suppose I had done so indirectly, *de facto*, without saying anything. Not even those who cordially dislike me have ever suggested that I am that quiet or shy or indirect!

You are not a liar, Troy. I don't think you'd know how to do it if you tried, and I don't think you ever did try -- or even consider trying.

But like anyone else you can be duped, used. And I have to wonder if that is not what happened? that someone, or several, imagined they had found an occasion, or could make one, to accomplish an unstated purpose, and could get you to execute it.

Troy, if you choose to write and ask personally for my resignation as a courtesy to you as a man or as a favor to you as Moderator, it will be forthcoming immediately and concisely. Such is my reverence for what you began October 6, 1968. Such is my affectionate regard for you as a person. But neither for you or for anyone else can I or will I be a party by consenting silence to untruth, to unworthy expedience, or to extra-legal maneuvers. I simply will not compromise your integrity or my own in such a way.

Write. Make your request man to man. I have never said "No" to you yet, and do not propose to begin doing so.

You cite and say you agree with a quotation from *The Front Page* about my leaving a trail of broken glass (broken glass, not broken promises). I think it's fair to ask you to agree also what you did not read but know from observation that I clean up the glass I break, and don't expect anyone else to cut fingers on it. If I can, I will gladly will help patch the wall where the inactive fly was swatted with the hammer. Just tell me how if you know.

And please remember, you and the UFMCC still have a friend, nay, a fan! in

Gilbert H. Lincoln

